

ritual: it is sufficiently prominent even, in this portion of the *'Rig- Veda*: but almost the whole of the *Sdma-Veda* is devoted to its eulogy; and this is, no doubt, little more than a repetition of the *Soma Man&ala* of the *Bich*. The only explanation of which it is susceptible is, the delight, as well as astonishment, which the discovery of the exhilarating, if not inebriating, properties of the fermented juice of the plant must have excited in simple minds, on first becoming acquainted with its effects. This, however, is, of course, wholly different from any adoration of the moon or planets, as celestial luminaries, in which they do not appear to have participated with the sun.

IOTRA and SAVITBI thus have their respective satellites, dependent upon, and identifiable with, their principals, AGNI does not seem to have any subordinate multiples, except in the rather anomalous deifications called A'PRIS, which, although including certain female divinities and insensible objects, such as the doors of the sacrificial hall, are considered to be impersonations of Aetfi. BRAHMANASPATI, also, as far as we can make out his character from the occasional stanzas addressed to him, seems to be identifiable

with AGNI,
with the additional attribute of presiding
over prayer.
The characteristic properties of this
divinity, however,
are not very distinctly developed in this
portion of
the *Veda*.

Of EUBRA, also, the character is
equivocal; but it
may be doubted if it partakes, in any
remarkable
degree, of that fierceness and wrath which
belong ^to
the EUDEA of a later date. He is termed, it
is true, the